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1001 Quotes By and About Jews

- No. 251-300 -

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251

"[The Jews] fill in proportion, thanks to their insistence, more posts than the other communities, Catholic and Protestant. Their disastrous influence makes itself felt above all in affairs which have most weight in the fortune of the country; there is no enterprise in which the Jews have not their large share, no public loan which they do not monopolize, no disaster which they have not prepared and by which they do not profit. It is therefore, ill-considered to complain, as they always do, they who have all the favors and who make all the profits!" (Les Juifs (1847), Cerfberr de Medelsheim; also quoted by Gougenot des Mousseaux in Le Juif, (1869).

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"Freemasonry, Judaism, and Occultism, whose alliance and reciprocal interpretation no longer require demonstration." (LÇon de Poncins, The Secret Powers behind Revolution, (1929)).

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"Behind every revolutionary movement throughout the world there is always some secret organization. These revolutionary movements in all countries, whatever the bodies which actually organize them, have always three primary aims: (a) the abolition of existing constitutions, whether Monarchist or Republican; (b) the abolition of private ownership of property; (c) the abolition of established religion. Sometimes the chief aim is camouflaged under a pattern of nationalism or of internationalism; but the attack is always directed ultimately against these foundations of civilization...The same people often preach nationalism in Ireland, India, Egypt, or South Africa, when the effect is to disintegrate the British Empire...Mr. Geroqe Lansbury, the most prominent figure connected with the Herold newspaper, and founder of the Herald League, is not only a member of the Theosophical Society, and, it is said, of the Co-Masons also, but claims to be of the line of the prophets of revolt.

In an article in the Daily Herald (November 24, 1921), on the death of Mr. Hyndman, he describes himself as a disciple of that gentleman, who in turn was the disciple of Mazzini. So that here, on his own admission, we can trace once more the political pedigree of a leading revolutionary to the Carbonari of the mid-nineteenth century." (G.G., The Anatomy of Revolution; The Trail of the Serpent, Miss Stoddard, p. 180).

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"...arrived at the Hellenic period I saw the Jewish people surging before me armed with its strange and powerful religion, which throws itself into the conquest of the world. I saw arising face to face with Hellenism in its splendor, but already declining, Judaism insinuating, tenacious, and mysterious, which grew and extended itself over the ancient world like a pernicious evil which spreads to the detriment of the body it invades. As the success and then the victory of the Judaic conceptions have marked the decline and then the ruin of the ancient world, we are fully justified in maintaining that the Jews brought absolutely nothing to ancient civilization except the most powerful ferment of dissolution." (Le Problème Juif," 1921, Georges Batault)

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"There is no people in history so narrowly and so ferociously conservative and traditionalist as the People of Israel, and its national traditions are all religious; we find ourselves in the presence of this unique, strange, and bizarre composition - a people religion and a religion-people, the two ideas are inseparable." (Le Problème Juif," 1921, Georges Batault)

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"The Talmud has been the banner which has served as a rallying sign to the Jews, dispersed in diverse countries; it has maintained the unity of Judaism." (Graetz, History of the Jews).

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"Humanity changes, empires arise and fall, ideals spring up, become resplendent, and are extinguished, the Jew remains, Judaism remains clothed in its fierce exclusivism, hoping all from the future, indefatigable, superhuman, inhuman...A people without land, wandering nation, dispersed race, they preserve a country, their religion...ever pursuing the mirage of a golden age, a new era, a messianic time when the world would live in joy and peace, subject to Yahweh, serving his Law under the rule of the sacerdotal people, who had been prepared by trials for the attainment of this hour...[This] the most conservative among peoples is justly reputed as being possessed by a spirit of inextinguishable revolt...they are eternally unadaptable, and can only hope for subversion..." (Le Problème Juif, 1921, Georges Batault)

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"Thou knowest how numerous this tribe is, how united and how powerful in the assemblies. I will plead in a low voice so that only the judges may hear, for instigators are not lacking to stir up the crowd against me, and against all the best citizens. To scorn, in the interest of the Republic, this multitude of Jews so often turbulent in the assemblies shows a singular strength of mind. The money is in the Treasury; they do not accuse us of theft; they seek to stir up hatreds..." (Pro Flacco, Cicero).

259

"More than ever the study of the Jewish problem is a pressing reality, but...the Jewish question is also more than ever 'taboo'; one must not speak of it, still less study it. At most the right to deny its existence is recognized. Those even who should be most interested in finding a solution pretend to solve the problem by abstention or silence which is considered both a sane method and a high humanitarian idea...Judaism in its origins and expansions presents an ensemble of sentiments, notions, and ideas which are the source of veritable systems, religious, political and social; one has the right to discuss and contest these systems." (Le Problème Juic, (1921), Georges Batault).

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"We suddenly learn, not only that there were Jews in Rome in great numbers, but that they had political influence which they exercised to the profit of the popular party against that of Cicero and the Senate. Revolutionaries by doctrine, since all messianism declares that the destruction of all existing order...the Jews have drawn profit from all revolutionary movements in history since the fall of the Roman Empire. At the Renaissance, a time of perpetual uprisings, they lent money to Princes and merchants, and were well-considered; again at the Reformation they took advantage of religious schisms to further their own beliefs. From the Revolution of 1789 came the emancipation of the Jews in France, and their principal advocate was Mirabeau, largely under the influence of Moïse Mendelssohn and Dohm; the revolutions of 1830 and 1848 brought further amelioration to them." (Le Problème Juic, (1921), Georges Batault).

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"The somber destiny of the Russian Empire was profoundly terrified souls and brought trouble into the world. The Bolshevik ideology by its nature and the will of its creatures, is in the first place international; so that it may have a chance to triumph, it is not enough to subjugate Russia, it must also disorganize and subjugate the rest of the world. For this end the Treasury of Russia, fallen into the hands of the Moscow tyrants, is placed at the service of an intense outside propaganda, and the funds are sent into all countries by clever propaganda agents; if three-quarters of the Bolshevik staff are Jews, its agents abroad with rare exceptions are all Jews...It appears, therefore, that Bolshevism is one of the most power and actual causes of the universal anti-Semite movement." (Le Problème Judic, (1921), Georges Batault).

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"A bestial tyranny establishes itself over the peoples weakened by the war. The flood-tide carries away, in its endless billings, cities, nations, and parts of continents. Underground it breaks forth through burst sewers, invading houses, ascending the marble staircase of the banks, unfurling itself in the columns of the journals. At every place where the softened soil appears to yield, it foams, and everywhere it is the same flood-tide." (Le Livre Proscrit, Cecile Tormay).

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"The existing order is breaking down at a very rapid rate, and the main uncertainty is whether mankind can exert a positive role in shaping a new world order or is doomed to await collapse in a passive posture. We believe a new order will be born no later than early in the next century and that the death throes of the old and the birth pangs of the new will be a testing time for the human species." (Richard A. Falk, in an article entitled "Toward a New World Order: Modest Methods and Drastic Visions," in the book "On the Creation of a Just World Order" (1975)).

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"So great are the specific differences between the three peoples that the mysterious similitude of events cannot be because of the analogies of race, but solely the work of the fourth race living among the others without mixing with them. Among modern nations the Jewish people is the last representative of ancient oriental civilization...It weeps over the destroyed ramparts of Jerusalem and unperceived raises new ones. It complains of being isolated, and by mysterious ways it binds together the infinite parts of Jerusalem which cover the entire universe. Everywhere it has connections and links which explain how capital and the Press concentrated in its hands can serve the same plans in all countries in the world...If it glorifies someone, the latter is glorified throughout the whole world; if it wishes to ruin someone, the work of destruction operates as if a single hand directed it...If it teaches revolt and anarchy to others, itself it admirably obeys invisible guides...How did it succeed in dissimulating this world plan?...They placed in front of them men of the country, blind, volatile, venal, perverse or stupid, who served as screens and knew nothing. They then worked in safety, they the formidable organizers, the sons of the ancient race (people), who know how to guard a secret." (Le Livre Proscrit, Cecil Tormay).

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"Sow a thought and reap an action; sow an inaction and reap a habit; sow a habit and reap character; sow character and reap destiny." (Thackeray)

266

"Almost all the Russian sects, as they existed in the time of the rule of the Tsars, and still exist in the midst of the Bolshevik world of orthodox materialism, show in their spiritual principles a predominantly religious-rationalist character. It is true that there are also a number of brotherhood of orgiastic, mystical tendencies; but in their rites, religious worship and articles of faith, a trained psychologist will also recognize, without difficulty, many of the roots and first stages of present day Bolshevism...If we pass in review all these Russian sects we can...establish a remarkable advance in the form in which they express the idea of communism, which is fundamental in them all, the Molokay and the Dukhobors and all the other rationalist sects confined themselves to proclaiming a community of earthly possessions (to these, we are told, Tostoi owed his system of social ethics); but among the

Khlysty we see an advance; love, marriage and the family have ceased to be a private matter, and with them we find promiscuous sexual intercourse...

Finally, if we consider that we can hardly be in error in estimating the number of the members of these sects, before the Revolution, at about one-third of the total population of this enormous country, we are bound to admit that we are here confronted by a phenomenon of truly elemental power, which must be of the greatest significance, not only from the religious, but also from the socio-political point of view. For these rationalistic- chiliastic (millennium) notions of the Russian sects...soon forced their way into the higher strata of the Russian intelligentsia, and even into the world of ideas of the politicians...Linking up these half-mystical notions with the modern principles of Marxist materialism, for it was only by the amalgamation that the whole was prepared for the Bolshevik revolution." (RenÇ FÂlîp-Miller, *The Mind and Face of Bolshevism* (1927)).

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"My country's history, Mr. President, tells us that it is possible to fashion unity while cherishing diversity, that common action is possible despite the variety of races, interests, and beliefs we see here in this chamber. Progress and peace and justice are attainable. So we say to all peoples and governments: Let us fashion together a new world order." (Henry Kissinger, in address before the General Assembly of the United Nations, October 1975)).

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"At the old Inter-American Office in the Commerce Building here in Roosevelt's time, as Assistant Secretary of State for Latin American Affairs under President Truman, as chief whip with Adlai Stevenson and Tom Finletter at the founding of the United Nations in San Francisco, Nelson Rockefeller was in the forefront of the struggle to establish not only an American system of political and economic security but a new world order." (Part of article in the *New York Times* (November 1975))

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"A New World Order" -- title of article on commencement address at the University of Pennsylvania by Hubert H. Humphrey, printed in the *Pennsylvania Gazette* (June 1977)

270

"Further global progress is now possible only through a quest for universal consensus in the movement towards a new world order." (Mikhail Gorbachev, in an address at the United Nations (December 1988))

271

"We believe we are creating the beginning of a new world order coming out of the collapse of the U.S.-Soviet antagonisms." (Brent Scowcroft (August 1990), quoted in the Washington Post (May 1991)).

272

"We can see beyond the present shadows of war in the Middle East to a new world order where the strong work together to deter and stop aggression. This was precisely Franklin Roosevelt's and Winston Churchill's vision for peace for the post-war period." (Richard Gephardt, in the Wall Street Journal (September 1990)).

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"If we do not follow the dictates of our inner moral compass and stand up for human life, then his lawlessness will threaten the peace and democracy of the emerging new world order we now see, this long dreamed-of vision we've all worked toward for so long." (President George Bush (January 1991)).

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"But it became clear as time went on that in Mr. Bush's mind the New World Order was founded on a convergence of goals and interests between the U.S. and the Soviet Union, so strong and permanent that they would work as a team through the U.N. Security Council." (Excerpt from A. M. Rosenthal, in the New York Times (January 1991)).

275

"I would support a Presidential candidate who pledged to take the following steps: ... At the end of the war in the Persian Gulf, press for a comprehensive Middle East settlement and for a 'new world order' based not on Pax Americana but on peace through law with a stronger U.N. and World Court." (George McGovern, in the New York Times (February 1991)).

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"... it's Bush's baby, even if he shares its popularization with Gorbachev. Forget the Hitler 'new order' root; F.D.R. used the phrase earlier." (William Safire, in the New York Times (February 1991)).

277

"What of the big newspapers of all countries, controlled directly or influenced indirectly by the great Jewish capitalists, through intermediaries, editors, information agencies, or publicity! Try to advertise in the big Press, or even in so-called national journals of Paris, London, New York, Vienna or Rome, a publication which clearly shows the action of Israel and its

imperialism, and you will see what kind of welcome it will receive." (Les Victoires d'Israël, Roger Lambelin).

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"In my opinion, according to the law of defamation prevalent in this country (U.S.A.), you cannot in any way participate in the publication of the 'Forces Secrètes de la RÇvolution' by de Poncins, without incurring grave legal responsibility with risk of damages...The personalities and associations criticized are so powerful in this country that very costly lawsuits would certainly result from the publication of the book." (Forces Secrètes de la RÇvolution', LÇon de Poncins).

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"Will posterity believe that, while the Press has swarmed with inflammatory productions that tend to prove the blessing of theoretical confusion and speculative licentiousness, not one writer of talent has been employed to refute and confound the fashionable doctrines, nor the least care taken to disseminate works of another complexion." (June 29, 1789, Arthur Young, Travels in France and Italy).

280

"We are interested in stifling the sale of this book. We believe that this can be best accomplished by refusing to be stampeded into giving it publicity...The less discussion there is concerning it the more sales resistance will be created. We therefore appeal to you to refrain from comment on this book...It is our conviction that a general compliance with this request will sound the warning to other publishing houses against engaging in this type of venture. (Signed) Richard E. Gutstadt, Director." (Anti-Defamation League, Chicago, December 13, 1933, wrote to publishers of Anglo-Jewish periodicals, concerning a book antagonistic to Jewish interests; The Conquest of a Continent, Madison Grant).

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"We look at it objectively with documents and proofs in hand, giving conclusions authorized by fifty years of an attentive life, lived with open eyes in this North Africa, which is, indeed, the most marvelous laboratory and the best ground on which to follow the evolution of the Jew...We live in France under the law of a taboo; that is, of the Jew...Who will say I exaggerate...in this Algeria where there is no longer a single journal in which the word Jew can be written with a capital J...Atheist in the religion of others, international in the country of others, revolutionaries in the society of others, but prodigiously jealous and fiercely conservative in what is their own, their originality, spirit and race, such during half a century have the Jews revealed themselves to my attentive eyes...It is not so much through himself and his deleterious action that the Jew is dangerous, it is by the examples he gives, the contagion he exercises, and the spirit he teaches to the unchained masses deprived of direction and too much inclined to imitate...Our anti-Semitism, therefore, is not of violence, disorder or

recrimination, but of clairvoyance, of methodical protection; our anti-Semitism is of the State, regulations, and laws." (Le PÇril Juif, Charles Hagel).

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"In a general way, if one cannot attribute to the Jew the whole responsibility of the situation, economic, political, and social, by which Algeria is being strangled, it is no exaggeration to recognize him as morally guilty, for the great part of his rile here, still more than elsewhere, has consisted in corrupting, degrading, and disintegrating." (Le PÇril Juif, Charles Hagel).

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"Reduced to its own resources since France...gave it financial autonomy and this Colonial Parliament, at first consultative and then deliberative, of the Financial Delegations...Algeria is incapable of assuring by its own resources the crushing expense of the first establishment of administration and upkeep which falls upon it. The economic equipment is too heavy because of the immensity of its territory and the insignificance of its population...At present the fellah has no longer anything but his dried skin stretched upon his bones, and he must pay the contracts, the banks, and above all the Jew." (Le PÇril Juif, Charles Hagel).

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"There is a Jewish question, and this terrible race means, not only to master one of the greatest warrior nations in the world, but it means, and is consciously striving to enter the lists against the other great race of the north (Russians), the only one that has hitherto stood between it and its goal of world power. Am I wrong? Tell me. For already England and France are, if not exactly dominated by Jews, very nearly so, while the United States, by the hands of those whose grip they are ignorant of, are slowly but surely yielding to that international and insidious hegemony. Remember that I am half a Jew by blood, but that is all I have power to be, I am not." (The Hapsburg Monarchy, Wickham Steed).

285

"Then Karolyi came and prepared the way for Bolshevism in the education of Hungary's younger generation. The mass appointment of Jewish Masonic professors and teachers; the Bolshevik reform of school books; the destruction of the souls of the children; the degradation of parental authority; the systematic destruction of moral and patriotic principles; the revelation of sexual matters; all these were the work of Karolyi's Government." (An Outlaw's Diary, Cecile de Tormay).

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"The Royal Government of Hungary has, as the whole world knows, dissolved Hungarian Freemasonry because some of the members of this

organization have taken part in the preparation of the October revolution and the work of systematic destruction which has taken place against the interests of the people and State of Hungary. There were, according to the investigators, among these people men who, in this country, were representatives or agents of Jewish tendencies having in view universal domination, and who have dreamed in the silence of secrecy to lull to sleep national sentiment so as to make an anti-national doctrine triumph, which is foreign to us but dear to them...Although the decision on the fate of Hungarian Masonry is the business of the Interior order, in my opinion, Your Excellency would render a great service to the country by enlightening the foreigner on this question, and another, connected with it, the Jewish question, so that the foreigner does not form erroneous ideas on the measures taken in view of the defence of the religion and morality of the people and nation." (LÇon de Poncin's book *La Dictature des Puissances Occultes*).

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"In the U.S.S.R. Judaism and Christianity have been buried together. They sleep in the common grave reserved for all religions. The Communists have made no difference between cults...Their philosophy was scientific materialism, they denied the value of all religion, thus they struck at Judaism as at all religions. It is forbidden to give religious instruction to children under eighteen. At school it is explained to the pupils that they will betray the revolution if they put foot within the church or synagogue. With the result that the synagogues are empty...Zionism is banned. To the Communist Zionism is doubly reprehensible, first because they believe it to be in the service of Zionism is severely punished; Zionists have been imprisoned, exiled, and even shot. The suppression of Zionism and of religion (continues the editor) was a great tragedy for the Jewish spirit... The children, victorious, pursue their object (Communism) with the certainty of having chosen a superior mode of Life." (L'Universe-israÇlite, September 7-14, 1934).

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"The fact that anti-Semitism was made a criminal offense in Bolshevia does not prove philo-Semitism; on the contrary, one might reason logically thus: Jew-hatred is so rampant in the country that the authorities were compelled to put the offense in the same category as counter-revolution, which is the most severely punished crime in Soviet Russia, for otherwise they would be unable to suppress the tendency." (The Patriot).

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"Some years ago a Jewish financier was reproached for pouring millions of dollars into Soviet Russia. 'Have you,' he tersely retorted, 'ever visualized in your mind what would happen to our brethren in Russia should - God forbid - the Soviet rÇgime collapse? the retaliatory measures would be terrible, apart form the outbursts of the a vengeful populace.' The fact remains that in Russia anti-Semitism obtains now in the same degree as in the Czarist days with the sole difference that now it is driven underground, which aggravates the malady." (The Patriot).

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"It is quite evident that the key of the solution of this hoary problem lies in finding ways how to overcome the obstacles of the formidable, both numerically and energetically, revolutionary section of Jewry." (The Patriot).

291

"World War II was fought for the abolition of racial exclusiveness, equality of nations and the integrity of their territories, liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered and assistance to them in attaining their material welfare, restoration of democratic liberties, and destruction of the Hitlerite regime." (Stalin in a speech on November 28, 1942, on the 25th anniversary of the October Revolution; War! War! War!, Cincinnatus, Foreword by Eustace Mullins)

292

"I found so many Jews and speculators here trading in cotton, and sessionists had become so open in refusing anything but gold, that I have felt myself bound to stop it. The gold can have but one use - the purchase of arms and ammunition...Of course, I have respected all permits by yourself or the Secretary of Treasury, but in these new cases (swarms of Jews) I have stopped it. The cotton speculators are quite clamorous for aid in getting their cotton away from Middleburg, Hickory Valley, etc., and offer to pay liberally for the service. I think I can bring it away with safety, and make pay to the government. As some of the Jew owners have as good as stolen the cotton from the planters, I have no conscientious scruples in making them pay liberally to take it away." (General W.T. Sherman, in a letter written from Memphis, July 30, 1862).

293

"Give order to all the conductors on the road that no Jews are to be permitted to travel on the railroad from any point. They may go north and be encouraged in it; but they are such an intolerable nuisance that the department must be purged of them." (Grant writing to General Webster at Jackson, on November 10, 1862).

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"I have long since believed that in spite of all the vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come south, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel anywhere. They will land at any wood yard on the river and make their way through the country. If not permitted to buy cotton themselves they will act as agents for

someone else, who will be at a military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jew will buy up at an agreed rate in gold." (Grant, addressed the Assistant Secretary of War, C.P. Wolcott, December 17, 1862, from the Headquarters of the Thirteenth Army Corps at Oxford, Mississippi).

295

"The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the Department within twenty-four hours from the receipt of this order. Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters. No passes will be given these people to visit trade headquarters for the purpose of making personal application for trade permits." (General Order No. 11, By order of Maj. General U.S. Grant, Jno. A. Rawlins, Assistant Adjutant-General, Commander of the Thirteenth Army Corps, Department of Tennessee).

296

"Refuse all permits to come south of Jackson for the present. The Israelites (Jews) especially should be kept out..." (Series One, Vol. XVII, Part II, of the Official Records of the Union and Confederate Armies, from Major General U.S. Grant to Major General Hurlburt, then stationed at Jackson, Tennessee. Writing at La Grange, Tennessee, November 9, 1862, p. 330).

297

"The Jews are a Distinct Nationality regardless of where they live, their station in life or their shades of belief, and his clarion call to all the Jews in the world to 'organize, organize, organize,' until every Jew in America must stand up and be counted - counted with us - or prove himself, wittingly or unwittingly, of the few who are against their own people." (From and address delivered in June, 1915, before the Eastern Council of the Central Conference of Reform Rabbis, by Justice Louis D. Brandeis).

298

"The dispersion of the Jews has rendered them a cosmopolitan people. They are the only cosmopolitan people, and in this capacity must act, and are acting, as a solvent of national and racial differences. The great Ideal of Judaism is not that Jews shall be allowed to flock together one day in some hole-and-corner fashion, for, if not tribal, at any rate separatist objects; but that the whole world shall be imbued with Jewish teachings, and that in a Universal Brotherhood of Nations, a great Judaism, in fact, all the separate races and religions shall disappear...The new Constitution of the [Jewish] Board of Deputies marks an epoch in the history of that important institution...The real importance of the new Constitution is...that it provides a machinery for enabling the Jews of England to work together when the

occasion requires, that in short it organizes the Jews of the whole Empire, and renders their aggregate force available in cases of emergency." (Jewish World, February 9 and 16, 1883).

299

"But either Europe will be recognized on a revolutionary basis or it will not survive. Once the sovereign State is no longer recognized, once international laws control and limit the sovereignty of the States, the way will be paved for real safeguards of citizens' rights and of the rights of minority groups. The whole conception of majorities and minorities may get a different aspect...You are not only the strongest Jewry of the world numerically, not only the most powerful Jewry of the world politically, socially and economically...The same applies to American Jewry within the more limited field of its possibilities and tasks, if it will be dominated by the feeling of solidarity with European Jewry, realizing that its future is linked up with the future of European Jewry because we are one people." (In an address of Dr. Nahum Goldmann, a British Rabbi, Chairman of the Administrative Committee of the World Jewish Congress, reported in the New York Times, February 11, 1940).

300

"It seems to me that it is principally with Mr. Neufville we have to do; and tho' I believe him to be as much a Jew as any in Jerusalem, I did not expect that with so many and such constant Professions of Friendship for the United States with which he loads all his Letters, he would have attempted to enforce his Demands (which I doubt not will be extravagant enough) by a Proceeding so abominable." (The Writings of Benjamin Franklin, Vol. 8, The MacMillian Co., p. 332).

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